

THE LUTHERAN AMBASSADOR

October 23, 1984



a man and his horse Bergen, Norway Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Lay Pastor Gustav Nordvall

Mindful of us

"O Lord, our Lord, how excellent is Thy name in all the earth!" (Ps.8:9).

How can one describe the majesty of Almighty God? Only one who has actually seen God could do so completely. The Bible tells us that no prophet has risen like unto Moses, whom the Lord knew face to face. The Lord spoke to Moses face to face as a man speaks to his friend. Yet when Moses asked the Lord to show him His glory, God said he could not see His face because no man could see God and live. He hid Moses in a cleft of rock while His glory passed by.

The Gospel of John tells us, "No

man hath seen God at any time: the only begotten Son who is in the bosom of the Father, He hath declared Him."

The Lord has therefore revealed Himself to us first by his mighty act of creation.

I recall a story of two scientists working together in the deserts of North Africa. One was a Christian and the other an atheist. After pitching their tent one evening they became involved in a discussion about the existence of God, and this late into the night. The next morning the atheist became excited when he stepped outside of the tent. "Look!" he exclaimed, "We might have been killed by leopards during the night!"

"Leopards," responded the Christian, "I don't see any leopards."

"Of course not, they are not here now, but look at these tracks outside of our tent."

"Ah . . ." said the Christian, "So now it's imprints you use as evidence." Then he waved his hand toward the sky and continued, "The heavens declare the glory of God, and the firmament showeth His handiwork."

How difficult to dismiss the evidence of the created world we live in.

One night during the summer of 1943, the 68th Medical Regiment was on maneuvers in foothills of the Cumberland Mountains of Tennessee. I found myself sharing my tent with one who was not my regular partner. We had pitched our pup tent beside a large cedar tree and were lying on a pad of leaves looking up at the sky through the open end of the tent. The sky was clear and we could see the stars above us. The moon was partly hidden behind some trees. It

was a calm, beautiful night. After silence my partner spoke, "Gust, I am an atheist, that is, I claim to be one." He paused, then added, "But sometimes I am not sure."

Months later I stood by the railing on the deck of the ship taking us off to Europe. The sea waters that had appeared so green in the New York harbor were deep dark purple now. Huge waves rolled at us tossing the big ship like a shell in the mighty Atlantic. Ten days at sea. Looking at this foaming ocean I wondered how there could be so much water in the world. Then I thought of Isaiah 40:12, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span."

The Lord has revealed Himself through His Son. Jesus said, "He that hath seen me hath seen the Father" (Jn. 14:9). Jesus, who came from God, and who Himself was God, became flesh and dwelt among us. We have seen in this sinless and perfect life the same glory and power as in the Father.

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that thou art mindful of him?"

The teaching of the New Testament is very plain. God is mindful of us because we are a part of His creation. He made us, and not we ourselves. When our sin had separated us from God, He did not abandon or forsake us. He provided a way for us to be restored. He gave His only begotten Son to seek us out while we were as sheep in the desert, lost. He redeemed us by His own suffering and death. Why would He love us so?

God is love!

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a man for the ages



LUTHER

*as a
person*

by Rev. Gerald F. Mundfrom,
Osceola, Wis.

Much has been written about Martin Luther — his place in history, what he did and what he believed. But what was he like as a person?

His parents were devout Roman Catholics and though deeply steeped in the false doctrines of the Catholic church, they nevertheless had a sincere respect for and fear of God. From very early childhood Martin had this same respect and fear of God and had a deep longing to be pleasing to Him. There was never a time in his life when he loved the world and the things of the world and wanted nothing to do with God. He was never a prodigal in that he loved evil more than good.

In his early life, due to his upbringing, he was a devout Catholic and through the customs and rituals of the Catholic Church he put his whole effort into trying to be pleasing to God. But he became very frustrated and depressed when, no matter how hard he tried, he never knew if he really pleased God. He was steeped in the same false Catholic doctrine that his parents were.

But he was eager to learn. The Bible promises that those who seek shall find (Matt. 7:7). Luther did just that and after years of seeking he finally found the truth in Scripture.

And once having discovered the truth, he never let go of it again. Nothing, even the church, could move him to ever again believe anything else than the truth of the Bible. The truth, to Martin, was like a treasure of immense value and it compared to nothing else. He let nothing or no one rob him of this treasure.

As Luther became saturated with the truth of God's Word, he became a man of deep convictions, ever after standing solidly on those convictions, never forsaking them, even when endangering his life.

He came from a family of limited means, but never craved the material or the temporal. Instead he hungered for the spiritual. He was ready to give up what he had in earthly goods and forfeit all hope of gaining earthly riches when he became a monk in the hope that he could gain peace with God.

Later in life, as he lived with his wife Katie, he was known to be a very compassionate man, ever ready

to share what he had with those who were less fortunate. Many came begging at his door, to whom he gave freely, often scarcely leaving enough for his family. He made no effort to lay up treasure on earth.

Martin Luther, like Paul, knew what it was like to suffer. After leaving home at an early age he knew what it was to go hungry as he sought an education. As a monk he buffeted his body and went without food in hopes of gaining peace with God. Later in life he was branded as a heretic by his enemies and thought of, by them, as one worthy of death. He was greatly ridiculed and verbally persecuted. Toward the end of his life he suffered much from ill health and died an early death.

Luther felt that there was a godly purpose in having to suffer. Following is a quote from Luther's "Treatise on Baptism", section XVI, written in 1519, regarding suffering and death:

"It follows, therefore, that baptism makes all sufferings, and especially death, profitable and helpful, since these things can only serve baptism in the doing of its work, i.e., in the slaying of sin. For he who would fulfill the work and purpose of his baptism and be rid of sin, must die. It cannot be otherwise. Sin, however, does not like to die, and for this

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"And once having discovered the truth, he never let go of it again."

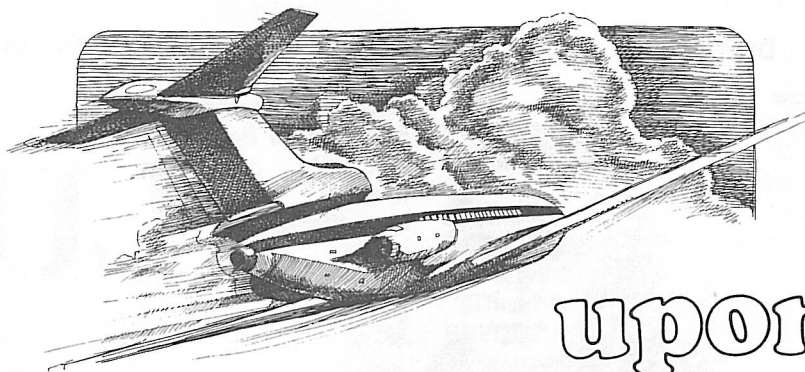
LUTHER . . .

reason it makes death so bitter and so horrible. Such is the grace and power of God that sin, which has brought death, is driven out again by its own work, viz., by death.

"You find many people who wish to live in order that they may become righteous, and who say that they would like to be righteous. Now there is no shorter way or manner than through baptism and the work of baptism, i.e., through suffering and death and so long as they are not willing to take this way, it is a sign that they do not rightly intend or know how to become righteous. Therefore, God has instituted many estates in life in which men are to learn to exercise themselves and to suffer. To some He has commanded the estate of matrimony, to others the estate of the clergy, to others, again, the estate of the rulers, and to all He has commanded that they shall toil and labor to kill the flesh and accustom it to death, because for all such as are baptised their baptism has made the repose, the ease, the plenty of this life like a very poison, and a hindrance to its work. For in these things no one learns to suffer, to die with gladness, to get rid of sin, and to live in accordance with baptism; but instead of these things there grows love of this life and horror of eternal life, fear of death and unwillingness to blot out sin."

Luther never sought after popularity or the gaining of a following. However, many during his lifetime and in the ages that followed have learned to respect and love him and to follow his beliefs and convictions. Luther disagreed and debated with many and he refused to compromise even a little bit in what he believed. And because he could not agree he often broke fellowship with such. He disagreed with the Catholics, the Calvinists, the Zwinglians, the Anabaptists and sometimes with close friends such as Carlstad.

He never followed a popular trend



upon reflection

by Mrs. Edmundo (Heide)
Hassenteufel
La Paz, Bolivia

"Mommie, don't cry any more for Charis. She will come back. I will never leave you, Mommie; there surely must be a University here in La Paz." Our four-year-old Melissa sat on my lap as we pulled out of the airport parking lot and wiped away my tears as soon as they were coming. I hadn't planned on crying, as one never does, and all evening

while waiting for the plane, we were kept so busy with weighing suitcases, showing tickets, filling out cards for international flights and paying airport taxes, there was no time to be sad. But now it hit me: she is gone! Our oldest is gone! We will not see each other for at least three years! Will we still be alive? Will she keep out of danger? "O Lord, let Charis be true to you! Father, protect her; she is so young!" That night I slept little, wondering if she was able to make it alright in Miami where she

just because it was popular. He was an individual and did his own thinking. He dared to stand alone on an issue he strongly believed in. He feared no man but greatly feared God.

But he was not a revolutionist. He did not differ just in order to be different. He was a reformer. It was always truth and that which was right and pleasing to God which determined which side he should stand with on a given issue. If and when his enemies were right on an issue he did not hesitate to credit them with the same. And if his friends were wrong, he dared to differ with them. Good vs. evil, truth vs. untruth, true doctrine vs. false doctrine were always the issue.

To Martin Luther the Bible was the inerrant Word of God and the final authority on any issue. He was not an advocate of new and strange doctrine, or even of a new church body, but ever worked and advocated a going back to that from which the church and the populace (or individual) had gone astray.

His faith was not grounded or dependent on some high, ecstatic, emotional feeling. He gained and maintained his faith through diligent continuous search of Scripture. He eagerly absorbed with his mind and took to heart all that the Scriptures taught. He was no charismatic, liberal or ecumenical. He let his head and not his feelings rule his life.

Luther never thought of himself as great or having accomplished anything great, worthy of praise. He was not proud or egotistic. He felt that after his death his name and what he accomplished would soon be forgotten.

"He feared no man but greatly feared God."

"I hadn't planned on crying . . . But now it hit me: she is gone!"

had to go through customs and change planes once more. Finally I prayed, "Father, even before our children were born we gave them to you. I promised I would bring them up in a God-fearing way. Help them respect others and not possess them, Lord. Thank You for having entrusted these lives to me. Now I give Charis back to You. I can't watch her any more, but have to trust that what we taught her, she will remember. Help me, Lord, to now trust my child to You!" And then I slept.

It isn't so much the separation that concerns me, as the education our children receive here in our home as well as in school—and now the education Charis is to receive in college while in the US. Two of our children started school in Ecuador and recently our third began here in Bolivia. We have appreciated the value of living in foreign countries and among other cultures. Our chil-

dren, too, have been enriched by living among Ecuadorians and Bolivians. They have gone to American schools which accept national teachers and students alike. We all learn from each other.

Of course, each country gives attention to education in different ways and each country emphasizes different subjects according to its political standards. The emphases in a Christian home often adds to the child's cultural problems. And what concerns me is the identity that our children are looking for during these growing years. In our mission, for example, educating our children is the privilege of the parents: where to send the children to school and how to finance their education. And we appreciate this freedom. Yet, sometimes when in the US, people ask us, "Why do you send your children to this expensive American school and not to one of the national schools?" It is to this question that I

would like to speak. I am sure that much depends on the individual child. I have observed through the years, however, that sending an American child to a national school adds yet more problems to the understanding of his own identity. Then, starting school at a different time of year interferes with the US school year. Oftentimes, our children are not used to different pedagogic outlooks and become confused in the whole way they see themselves. Let me illustrate: I remember distinctly that I had to combat a feeling of superiority in our two older children while living in Ecuador. Blond hair, blue eyes, and white skin were supreme. Melissa, on the other hand, has prayed almost daily for brown eyes and skin and black hair while attending a Bolivian kindergarten.

What cannot be easily understood, let alone be erased, are the ways of thinking and feeling our children adopt in a dual cultural setting. For example, they know they are Americans, but going to the US, they don't feel American, nor Bolivian when here. This is even driven home to them more vividly when classmates don't accept them as one of their own. In fact, going to school in the US may be harder for them than going to a national school in this country. So we have found that sending our children to an American school in a foreign country makes them more content. For one thing, there are American children there, often missionaries' children. Then, most of the students at this school here had to leave their country as well, so being strangers in their adopted country binds them together. But among themselves they create their own culture which is neither Bolivian nor American.

Still, it isn't only the identification in school that we are talking about, but the whole understanding they have as Christians in non-Christian countries. Sometimes it is hard as missionaries to keep the needs of our own children in mind when we are pressed by the needs of the people around us whom we came to serve. Often it is a problem the child has that leads us to see our neglect in educating him to identify himself

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He was a lover of peace but never willfully walked away from facing the Christian warfare against evil. He was willing to suffer and bear persecution for the cause of putting down evil and untruth and in order to promote good and truth.

He highly valued his own baptism and ever thought of it as the establishing of a covenant relationship with his God. Because he was baptized and thus became a child of God, he believed and treasured all the rich promises which God made in His Word, to include himself. His part was to remain faithful to God at all cost.

Martin Luther was a strong believer in the Christian home and thought of it as an instrument that God willed to use to build His kingdom on earth. He believed that Christian parents had a duty to God in teaching and in being a godly example to their children.

The faith in God which he attained

through hard and deep study of the Scriptures stood the test and never faltered when tested by storm, hardship and suffering. Such never weakened his faith, but in the midst of such he drew heavily on God's grace, realized His presence and guiding hand, with the end result of gaining a strengthening of faith.

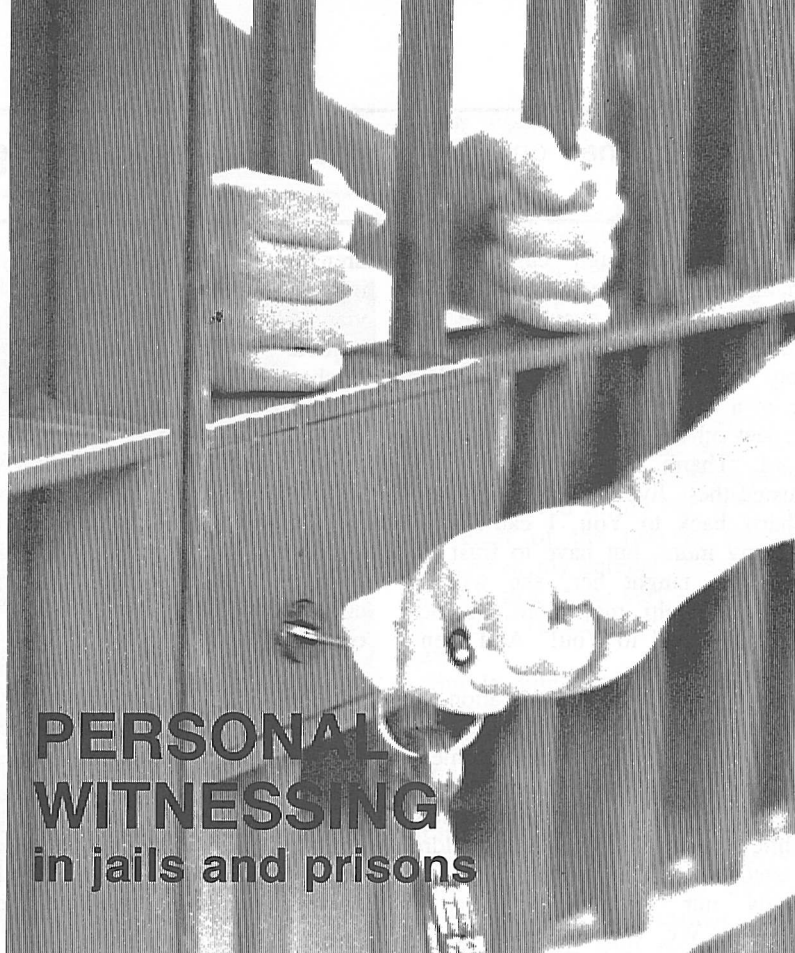
He strongly believed in life after death. Like Paul he had little desire to remain on earth, but longed to be with Jesus in heaven.

He sought no honor for himself but gave himself in honoring God. And because Martin Luther was a man that God could use in promoting truth, He protected him (like David) from his many enemies and caused him to be greatly honored.

"Martin Luther was a strong believer in the Christian home . . ."

In a world of hatred and injustice we at times fail "to love our enemies, do good to them that hate us." But no Christian may *justify* or defend hatred or bitterness of spirit. These must be confessed, and battled against, and forsaken. Thus does the Christian bear witness that he is "not of this world."

Bernhard Christensen,
Fire Upon the Earth



REFLECTION . . .

with Christ. Living in non-Christian countries, our children see and hear different things than they would in the US. And before we know it they have adopted customs and beliefs which are contrary to Christian teachings. It takes the grace of God and the discipline and faithfulness of the parents to help the child identify himself with Jesus Christ, who also left His home country to live among sinful men.

So it is a good thing to ask ourselves now *before* the child leaves home, "Have we prepared him to face the world? He may have been an excellent student, but if he has not been able to identify himself with Jesus Christ, what has he gained?"

"Lord, help us to be faithful in teaching our children your ways. Forgive us when we have put the needs of others above those of our own family. And thank You for calling our attention to our children's needs through their problems. Lord, we would like to live such lives that You would be glad to have created us and our families. Amen."

by Allen D. Hanson, Ottertail, Minn.

One of the most terrifying experiences that any Christian can have is to go into a jail or prison for the very first time to witness to prisoners. It is difficult enough for us to witness to our friends and people that we actually know, but the idea of going into a prison brings instant uncertainty even to totally dedicated Christians. "Whoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matthew 10:32). "Go, make disciples of all nations" (Matthew 28:19). These Bible verses we know and understand. However, we tend to think that these verses are just not the same inside a jail.

As in so many other experiences of life, the solution lies in prayer and preparation. Prayer will relieve you of anxiety and grant our Lord's shield of protection that you need to enter any penal institution. It will guarantee your success in God's purposes and prepare you spiritually for the personal encounter that is ahead. It is a must before any prison visit.

Preparation will consist of reading and talking to other Christians who have been there. It might be desirable to make your first visit in a jail as part of a group or in the company of another experienced prison volunteer who can guide you through the event.

There are really three ways that you can personally witness in prison. First: You can go yourself with much prayer and preparation, totally trusting in the Lord that His will might be done. God will indeed bless both you and the prisoners whom you visit. Second: You can talk to many prisoners on the telephone with certain restrictions. Either you can call them occasionally or they can call you. The telephone is an excellent means by which to witness for your Lord and you don't have to travel to the prison to do it. You can call from the comfort and safety of your own home. Third: You can also write letters to inmates. It is conservatively estimated that there are nearly 20 prisoners waiting to write letters to

someone on the outside for every volunteer pen pal willing to write back to a convict. If you want to witness for our Lord by mail there is plenty of opportunity.

Most prisoners are not dangerous, but about 20% of them need close custody supervision. If you obtain your leads for letter writing, telephone calls and personal visiting from the Prison Chaplain or an established prison service organization, it is quite likely that your efforts at personal witnessing will be mutually rewarding to both you and the inmate. Personal witnessing to prisoners about Jesus Christ is much easier than you might think at first.

Much of the small talk and social preparation that is often a part of a regular evangelism call is not really necessary inside a prison because the circumstances have narrowed the situation. The inmate knows he is in jail and the prison itself precludes any misunderstanding about the overall situation. Sin is obviously part of the inmates past and he knows that you understand this also. Witness boldly about your personal faith in Jesus Christ. The prisoner expects you to do this. He comes out of a very blunt prison society. He knows he has sinned and he will understand the meaning of forgiveness. He is ready to hear and accept your testimony. "For by grace are you saved through faith" (Ephesians 2:8) has special meaning in prison because inmates understand the meaning of paying for sin or paying their debt to society. You can refer to this as a basis for explaining what Jesus Christ has done for each of us personally through His death on the cross.

Prisoners don't always respond as positively as you want them to do. They are often under the fear and influence of their living conditions in the jail. Even if they hear your message and accept the Gospel, they may remain quiet because of the pressures against confession. Inmates frequently respond this way to new situations of any kind. They are "doing time" and they have plenty of prison hours to think. You are often reaching them even if it may not look like it to you at first.

When you reach a prisoner with the Gospel of Jesus Christ you

accomplish a two-fold purpose. You save a soul for Salvation and change a lifestyle that will be much more acceptable to society. Our Lord has given us a mandate to "Go into all the world" and witness for Him. This includes jail and prisons. We can testify about our faith in Jesus Christ without concern or fear if we pray and prepare.

(Ed. note: Mr. Hanson once served time in prison for fraudulent business dealings. While confined he returned to the Lord.)

MAN'S VALUE

Christianity never belittles man as man. On account of sin man may be unworthy; but, thank God! he is not worthless. Had he been worthless, the Son of God would not have become incarnate and suffered the death on the cross to redeem him from sin and its consequences. A diamond that has fallen into a muddy puddle and become soiled, has lost none of its intrinsic value; and when it has been recovered, cleansed and refurbished, it is of greater worth than ever to its owner, because that which was lost has been found. Immortal self-conscious personalities are God's diamonds, and when they are recovered, they are of infinite value to Him.

L. S. Keyser

Saints

Clearly, it (saints) was not a title of distinction in the Church, but it was used to distinguish the members from those who were outside.

M. V. Hughes

Our hymn study



Tune: Azmon

Concordia, No. 18

Poet — James Montgomery, 1818

Composer — Carl Glaser, 1828

As a poet, Montgomery stands well to the front. As a writer of hymns he ranks with Watts and Wesley. Perhaps no one in the history of the Christian Church has left a richer legacy of sacred song than he. He wrote some 400 hymns in all and nearly one-fourth are still enjoying common use.

The great hymnody authority, John Julian, gives Montgomery this tribute:

"The secrets of his power as a hymn-writer were manifold. His poetic genius was of a high order, higher than most who stand with him in the front rank of Christian poets. His knowledge of Holy Scripture was most extensive. His religious views were broad and charitable. His devotional spirit was of the holiest type. With the faith of a strong man he united the beauty and simplicity of a child. Richly poetic without exuberance, dogmatic without uncharitableness, tender without sentimentality He has bequeathed to the Church of Christ wealth which could only have come from a true genius and a sanctified heart."

Among his finest are the eight in the *Concordia* and of those "Prayer Is the Soul's Sincere Desire" is an expanded definition of prayer of great beauty and spiritual insight.

In a larger view, all his hymns virtually define and give perfect example of what a Christian hymn should be: Religious verse that expresses the spiritual life in forms of beauty suitable for public worship.

Montgomery, the son of Moravian missionaries, was raised a pietist and shared his parents' missionary and evangelical zeal. Although he had a minimal formal education, he was enormously gifted and, given the aid and circumstances necessary, he pur-

sued a life-long literary career in which he made considerable Christian witness including a loud and strong voice against slavery.

Shortly before he died, Montgomery was asked by a friend, "Which of your poetry will live?" He answered, "None, sir. Nothing, except perhaps a few of my hymns."

He was right. All of his voluminous poetical work has died a natural death, but his hymns reveal extraordinary vitality, strengthening rather than losing their hold in the worshiping Church. They seem destined for immortality — unless the substance of religious life make a radical change.

28 Lord, Teach Us How To Pray
Aright
102 According To Thy Gracious
Word

*Pray'r is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.*

*Pray'r is the simplest form of speech
That infant lips can try;
Pray'r, the sublimest strains that reach
The Majesty on high.*

*Pray'r is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He enters heav'n with pray'r.*

*O Thou, by Whom we come to God,
The Life, the Truth, the Way!
The path of pray'r Thyself hast trod;
Lord, teach us how to pray.*

111 Lord, Pour Thy Spirit from on high
127 Angels, from the Realms of Glory
169 In the Hour of Trial
170 Go to Dark Gethsemane
253 Come to Calvary's Holy Mountain

"Azmon" is from a tune by Carl Glaser which was altered and arranged by Lowell Mason. Glaser was a chorister at St. Thomas' School and Church in Leipzig, made famous by J. S. Bach who had earlier taught there.

Glaser continued to study music including violin, piano and voice, and eventually taught these besides directing choirs, composing and operating a music store.

— Don Rodvold

editorials

BE SURE TO VOTE

It is a Christian duty to vote in the various elections which are held from time to time. Such an opportunity comes for Americans on Tues., Nov. 6, when national, state and local elections are held. Our Canadian friends held national elections in early September.

Many Americans aren't even registered to vote. We hope that isn't true of Christians. Many who are registered don't bother to vote. Again, we hope that doesn't include followers of Christ.

We may not always like our choices in particular elections, but we must do the best we can. Having no franchise or vote would be much worse.

There are important choices to be made in 1984. Study the issues and the candidates, pray about it all—then vote.

See you at the polls.

"THE BOOK"

Tyndale House Publishers has done it again. First it produced Kenneth Taylor's paraphrase of the Bible and called it "*The Living Bible*." Now, the Bible is a living book as none other, but to claim this name for one production of it, a paraphrase at that, is a little much.

Now Tyndale House has put out another edition of *The Living Bible* and calls it simply "*The Book*." Whatever good gifts the people at Tyndale House possess, and the gifts are many, they lack modesty. The idea of their particular publication of the Bible being called "The Book," and still the paraphrase at that.

Further, we are disappointed that in this new production the fact that it is a paraphrase of Scripture is hidden. In fact, our scanning of the first pages at a newsstand didn't uncover the word although we did come across the expression "thought for thought translation." At least, in *The Living Bible* the words paraphrased and paraphrase jump out at the reader at least half a dozen times from the cover to Genesis 1.

It is one thing to translate thought for thought. All translations except the most stilted or wooden must sometimes use the thought in place of the literal words. But *The Living Bible* and *The Book* go beyond that to add interpretation and commentary, usually not bad interpretation or commentary, to be sure, but interpretation and commentary nonetheless.

And it is because of that that we wish people wouldn't use *The Living Bible* as though it were the Bible itself. Use it as a reference, if you will, but if you want to stay as close as possible to the Greek words and word order, then use the other translations.

Here are a few New Testament passages where you can see how commentary is added to what the Bible says, in *The Living Bible*. It would be helpful if you have ac-

cess to a Greek New Testament as you do this, but any reliable version of the Bible will give you a good idea of what is meant. *The Living Bible* account will show you the embellishment. Here are the verses: I Corinthians 1:18, Romans 1:16, 12:8, 12:13, Galatians 3:11, Philippians 2:12, I John 1:10, I John 1:9; and Acts 1:8. Also notice Titus 3:5 as a place where Mr. Taylor does not adequately translate the word "regeneration" in *TLB*. This, then, becomes a doctrinal point.

We don't mean to be unkind, but we do feel that almost all people can understand the newer Bible translations very well and there is no need for the paraphrase, except as a reference. The King James Version is also very understandable, although some of its language is now archaic. Don't bring *The Living Bible* to your church Bible study unless it is brought as a companion to the Bible. Bring the Holy Bible in one of its recognized versions.

Thank God for "the Book," the Bible. But remember that "*The Book*" you may see on display where magazines and books are sold is a paraphrase of the Bible. More has been added.

TWO WREATHS

Let us lay two memorial wreaths to two departed Lutheran Christian men.

Through *Christian News*, Sept. 10, we learned of the death of Dr. Siegbert Becker, 70, recently retired professor at Wisconsin Lutheran Seminary, on Sept. 1.

We saw Dr. Becker only during the space of three days, July 7-9, 1964, at a Lutheran Free Conference in Waterloo, Ia. He gave one of the essays there, "The Inspiration of Scripture." He impressed us with not only his scholarship but also with his fairness. He struck us as a man who looked at the issues, the question, from all points and respected the opinions of others, even though his own stand was sure and steadfast.

Here is a sample of Siegbert Becker: "And even though we may not mention the doctrine of verbal inspiration by name nor deal with it directly for months at a time in our pulpit program, do we not really start with it every Sunday when we read a text at the very beginning of our sermon? Are we not by this very act making a confession and promise in deed that what we will say to the congregation is based upon what God has said to us and to them in this text? And what reason is there for such a practice unless we are convinced that these words we read are truly the words of God? There, too, practice and preaching may turn out to be inconsistent, but the reading of the text becomes a meaningless ritual if it is nothing more than a pretext" (*This Steadfast Word*, ed. 1965, by Carl J. Lawrenz).

We should wish to have had more association with Dr.

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EDITORIALS . . .

Becker, but the above quotation is a fine parting message from him.

The other notable Lutheran man is Prof. C. A. Elness, long-time head of the Oak Grove Lutheran High School music department in Fargo, N. Dak. He was 82 at his death and was apparently a cancer victim as was Dr. Becker.

Those of us with Lutheran Free Church background particularly remember Mr. Elness from his 22-year career at Oak Grove, much of it in the pre-merger days. His choirs visited our parishes (at least twice in this writer's) and they made good impressions. They were reminiscent of the calibre of music offered by the choirs of our Bible school, although on the high school level. One song it is easy to associate with those Oak grove choirs is "My God and I." Prof. Elness seemed to have a soft spot in his heart for the Negro spiritual and he always reserved a place for two or three of them in his programs.

We want to remember Mr. Elness for his contributions to young people and to good music for them.

Prof. and Mrs. Elness kept *The Lutheran Ambassador* in their home for many, if not all the years of its history.

ON ADVERTISING

So the U.S. Congress has added more warnings to the labels on cigarette packages. Now there are four of them. Well, good for the Congress. Here they are: "Smoking causes lung cancer, heart disease, emphysema and may complicate pregnancy;" "Quitting smoking now greatly reduces serious risks to your health;" "Smoking by pregnant women may result in fetal injury, premature birth and low birth rate" and "Cigarette smoking contains carbon dioxide."

It was a little incongruous that the issue of the Minneapolis *Star and Tribune* from which we got our information had a full-page ad from one of the tobacco companies, the one about the _____ Man.

We wish people didn't smoke. We hope that those who do will get the grace to give the habit up. The tobacco people are tenacious in their pleas that there still isn't enough evidence to say that smoking is really all that harmful to a person's health, if harmful at all. What would it take to convince them?

What we wish is that the advertising of tobacco products could be banned. Wouldn't that make sense if the four warnings are true? And we believe they are.

And how about alcoholic beverages? There's quite a bill of indictment against them: causing impaired health and death, death by drunken drivers, psychological trauma to the families of drinking members (not only the confirmed alcoholics), the loss to industry and all of us by absenteeism from work. The list goes on. But eliminate or severely curtail the advertising of alcoholic beverages? Not on your life. This is a free country, isn't it? And so we dutifully go about picking up the pieces resulting from tragedies caused by a "sacred cow" industry which cannot be touched.

Where is this problem on the list of social causes:

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minn. 55441

BUDGET RECEIPTS February 1-September 30

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL*
General Fund	\$ 193,152.00	\$100,876.03	52
Schools — AFLTS	102,232.66	36,905.77	36
AFLBS	165,251.34	61,478.66	37
Home Missions	237,739.00	100,374.40	42
World Missions	274,720.00	100,307.27	37
Praise Fund	30,000.00	18,687.75	62
TOTAL	\$1,003,095.00	\$418,629.88	42
1983-84	\$ 963,916.00	\$373,177.03	39

*Goal 67%

abortion, homosexuality, an end to the nuclear arms build-up, the death penalty, etc.? Illegal drugs are there, too, but when will decent Americans of whatever party or no party at all call the alcohol beverage industry to account for the trouble it is causing and quit giving it all its opportunities to advertise glamorously?

Do what you can to bring sanity into the present situation. You can be sure it is God's will.

THE GLORIES OF AUTUMN

The leaves of lilac bushes still carry the green of summer as we write, but most other leaves carry signs of age if they are yet on the branches at all. Before they fall (is that why the season is called "fall"?), they treat us to a riot of color with their variations of yellows, oranges and browns.

The blackbirds have been here by the hundreds. At times to farmers they can seem almost a curse, but in our normally quiet woods they have caused no harm and their cheery singing has added a liveliness to the morning hours especially.

One late September morning a fine moose with antlers stood a few rods from our yard. After a few minutes it moved majestically on its way.

Farmers and gardeners must rush now to complete the tasks that must be done before winter sets in. At this writing it has been a very dry fall so for some things there is no excuse if they haven't been done. About house and yard there are numerous chores to be taken care of. There is a sense of satisfaction for each one completed.

Soon winter will come to these northern climes. Does the larger number of toads in late summer portend a mild or harsh winter? What about the few acorns this fall? We shall have to wait and see.

"Thou (God) waterest its furrows abundantly; Thou settlest the ridges thereof: Thou makest it soft with showers; Thou blessest the springing thereof. Thou crownest the year with Thy goodness; and the paths drop fatness" (Psalm 65:10, 11, Am. St.).



Amery Free Lutheran gave Beverly Hougdaal and Ellen Nelson Honorary Membership pins at a recent meeting.

Light On The Way

TRIBULATIONS

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:7).

Many Christians complain about the crosses that are placed upon them, and the trials that they must pass through, and they ask: "Why must I bear this cross that others are spared?" The apostle Paul says: "Who hath known the mind of the Lord? or who hath been His counselor?" (Rom. 11:34). God knows the needs of each one of us, and He places upon each just the burden that is needed — no more, no less.

Many people reason: "How much easier it would be for me to be a Christian if I were relieved of this or that burden!" It is as if we would lament the fact that a bird is burdened with wings. But if you clip its wings, how would it then be able to lift itself into the skies? So it is with the crosses the Christians are called upon to bear. They are the wings that lift us heavenward. Our afflictions are blessings in disguise, because they keep us from becoming earth-bound. Trials and tribulations work in us patience and humility. They make us heavenly-minded. It may not be always easy for us to see this, or to understand it. But some day we shall lay these burdens down, and then, I believe, we shall be less grateful for the glad and joyful hours of life than

(continued on p. 16)

THE WOMEN'S PAGE

TV

and our children

According to the latest Nielsen figures, American preschoolers, ages 2 to 5, watch an average of 30 hours of television weekly. Based on a 14-hour day, this means that preschoolers spend roughly one-third of their waking time looking at television.

The next time your child watches television, look at him instead of the screen. Ask yourself, "What is he doing?" Better yet, since chances are he won't be doing much of anything, ask yourself, "What is he not doing?" In answer, he is not practicing motor or communication skills or eye-hand coordination. He is not asking questions, exploring, being challenged, or solving problems. He is

not exercising initiative or imagination or being creative or constructive. Also, because of television's insidious "flicker," (every 4 seconds, on the average, the picture changes) television does not promote long-term attention. Lastly, because the action shifts constantly, television does not promote logical, sequential thinking.

Interestingly enough, the deficiencies noted above are common characteristics of learning-disabled children. Since 1955, about the time television became a mainstay in our children's lives, learning disabilities have become epidemic in our schools.

—from *Atlanta Constitution* 11/16/83

a promise for the Christian parent:

Blessed is the man who feareth the Lord, who delighteth greatly in his commandments. His seed shall be mighty upon the earth; the generation of the upright shall be blessed.

Psalm 112:1-2

Spiritually, the consequences of unrestricted TV viewing are sobering. When an innocent toddler cries out in fear when seeing evil in some form on the screen, it causes the adult to wonder just how cool his own conscience has become. Perhaps we as parents have tolerated so long that our resistance to evil has been lowered. (Proverbs 8:13, Matt. 24:12). The health food industry has promoted, "if you love me don't feed me junk." Oh that we may seek discernment and courage from God in feeding our children's spiritual lives (I Thess. 5:19, Psalm 90:12).

**Sin is a monster of such awful mien,
that to be hated needs but to be seen,
but seen too oft, familiar with face,
we first endure, then pity, then embrace.**

—Alexander Pope

world missions

Bible School classes Part III



I'm so glad that you have come back to visit today and see our classes in session. Come with me to visit Pastor Connely Dyrud's class in the Epistles of Paul, which convenes at eight o'clock on Friday morning. I'd like to introduce you to our students and I'd like you to remember them in prayer. They are: Rosemari, Ione, Kenedy, Miriam, Suely, Valdemir and Neura. They are a fine group of young people and are eager to learn. II Timothy 2:15 is our prayer for them: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

At nine o'clock we have a change of teachers. Helen Knapp is teaching Bible Survey. She reports that all the students are up-to-date in their reading, six chapters a day in the Old Testament. They will finish reading the whole Bible before the end of November when this school year ends. Helen is very happy with their promptness in handing in questionnaires and maps.

Our Bible School students study during the day from eight o'clock a.m. to three o'clock p.m. After that they donate two hours of work, five days a week, to chores at the school.



Three nights a week there are classes in this same room for the seminary students and a missions course which is being taken by

Vilma. Pray for Vilma and our seminarians, who are Carlos Eduardo, Joni, Nilson and Pedro Simao. Pastor George Knapp has

meet Pedro Simao de Abreu

My name is Pedro Simao de Abreu. I was born into a Christian family, but I didn't ask Jesus into my heart until I was 14 years old, when I participated in a camp at the Fazenda Retiro here in Campo Mourao. It was a winter camp in July of 1975. The winter was cold but not cold enough to take away the warmth of my encounter with Jesus Christ, which is the greatest blessing I have received in my life. This was the result of the prayers and testimonies of my parents, and finally a message that spoke very much to me, so that I could open my heart to Jesus.

But it didn't stop there. God, in His plan for my life, has a special ministry for me. I was able to understand this blessing early and later I came to the Bible School where God blessed me richly. After finishing Bible School, I decided to go and confront life in the secular world. I went to Curitiba, the capital city of Parana, to live with my parents. I worked and studied in the secular realm. On weekends I helped Pastor John Abel with the work of the Association Free Lutheran Church in Curitiba.

After completing Bible School, one year in the Brazilian Army, and the years of working and studying in

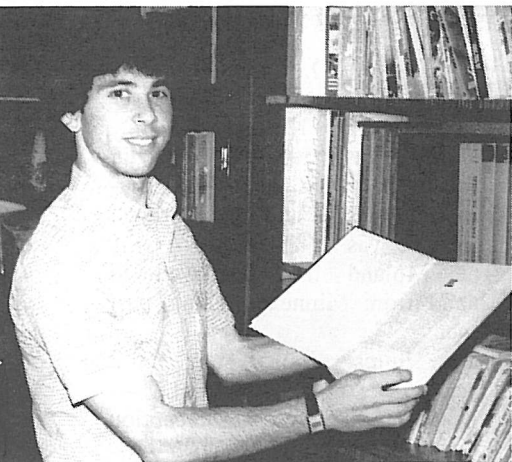
classes for three hours tonight. They are finding the studies difficult! Each of these students has one more year to study. These students in the picture each work in a church on the weekends.

We have other teachers and classes also. Pastor Oseias teaches several hours a week including a class on Evangelization, and Carolyn Dyrud teaches typing and physical education.

I hope you've enjoyed our three part series about our AFLC Bible Institute and Seminary in Brazil!

Carol Knapp

P.S. I hope you'll be returning to read the testimonies of our seminarians in this and future issues.



secular life, I felt the confirmation of God in respect to the ministry He has for me. In all the places I have been God has brought people into my life whom I can tell of His love. At the beginning of 1984 God touched my heart causing me to leave everything and work for Him. I knew that if I didn't obey I wouldn't have peace, for I had been called by Someone who is my Lord and whom I desire to obey in everything.

I decided to leave everything and come to the seminary. Here I have much peace, principally for having obeyed God's call. It won't be long and I will be working where God places me. I have certainty about everything that He is with me and "I am sure that He who began a good work" in me "will bring it to completion at the day of Jesus Christ" (Philippians 1:6).

During this year I will be working at the Central Free Lutheran Church in Campo Mourao, assisting Pastor Connelly J. Dyrud.

My theme is: absorb from God everything that He has to give me so that I can better realize that which He has entrusted to me. For I am certain that "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

"Satan tempts a busy person, but an idle person tempts Satan."

Report of attendance at our Family Bible Camps in 1984

ASSOCIATION RETREAT CENTER, OSCEOLA, WISCONSIN

(Given are the number of persons from each city listed. Suburban addresses for Minneapolis are given under the one heading, Minneapolis.)

Minnesota

Atwater-1
Cannon Falls-3
Cokato-4
Fergus Falls-6
Granite Falls-2
Hector-1
Hitterdal-2
Isanti-1
Kandiyohi-7
Kenyon-21
McIntosh-2
Minneapolis-88
New York Mills-5
Ogema-2
Prior Lake-1
Roseau-8
Sacred Heart-9
St. Paul-2
Scandia-7
Spicer-17
Stacy-5
Willmar-1
Wyoming-1
Zumbrota-1

Wisconsin

Amery-30
Beloit-2
Brodhead-12
Chetek-2
Clear Lake-4
Clinton-12
Colfax-2
Cumberland-2
Deer Park-5
Dennison-2
Deronda-5
Mason-5
New Auburn-1
Orfordville-13
Osceola-16
Sand Creek-1

North Dakota

Dickinson-4

Grand Forks-4
McLeod-1
Portland-7
Valley City-5
Wyndmere-4

South Dakota

Ortley-1
Webster-1

Illinois

DeKalb-12
Genoa-2
Oak Park-2
Sycamore-6

Iowa

Forest City-2
Garden City-5
Radcliffe-7
Thompson-2

Missouri

Hillsboro-1

Michigan

Chatham-2
Ishpeming-9

Address Unknown

2 persons

Grand Total-388

Statistics of Children and Youth

Pre-school-43
Kindergarten-Grade 6-69
Junior High-37
Senior High-35
Total-184 (included in grand camp total)

GALILEE BIBLE CAMP, LAKE BRONSON, MINNESOTA

Minnesota

Badger-6
Bemidji-1
Fertile-5
Greenbush-6
Hitterdal-2
Lake Bronson-1
Maple Bay-3
Minneapolis-1
Newfolden-14
Roseau-21
Strandquist-2

Personalities

Rev. Merle Knutson has accepted a call to be pastor of Trinity Lutheran Church, Boscobel, Wis., and will begin work Nov. 1. His address is 1203 Park St., Boscobel 53805.

New address for retired **Lay Pastor and Mrs. Melvin Walla** in Fergus Falls, Minn. 56537, is 526 W. Vasa.

Change the box number for **Rev. Walter Beaman**, McIntosh, Minn. 56556, to Box 276.

Rev. Richard Anderson, who has served Elim Lutheran Church, Lake

Stevens, Wash., since 1978, has resigned to accept the call to the Home Mission congregation, Minnesota Valley, Lakeville, Minn.. He will begin his work there sometime in November.

Recently ordained 1984 seminary graduate **Lyle Aadahl** is now serving Bethel Lutheran Church, Grafton, N. Dak., and Aspelund Lutheran Church, Walhalla, N. Dak. His address is 1586 Hill Ave., Box 497, Grafton 58237.

Another graduate who was ordained not long ago is **Rodney Johnson**. He is now the pastor of Green Lake Lutheran Church, Spicer, Minn., and Zion Lutheran Church, Willmar, Minn. His address is 129 Lake Ave. No., Spicer, 56288.

Mr. Terry Wold, 1984 graduate, has accepted a call to serve Living Faith Lutheran Church, Tucson, Ariz. He will be ordained shortly.

Rev. Robert L. Lee, faculty member of the Association Schools, is in a series of special meetings at Our Savior's Lutheran Church, Thief River Falls, Minn., this week, Oct. 25-28.

Rev. Elden Nelson, AFLC Home Missions Director, and **Rev. Richard Gunderson**, Escanaba, Mich., are in a missions conference in Bethania and Westaker Lutheran Churches, Newfolden, Minn., this week, Oct. 21-24.

Pastor Moland installed

Rev. Kenneth D. Moland was installed as pastor of Our Redeemer Lutheran Church, Kirkland, Wash., on Sun., Sept. 30, by **Rev. R. Snipstead**, president of the Association of Free Lutheran Congregations. The service was at 10:30 a.m.

The Moland family moved to Kirkland from Minneapolis this past summer.

Pastor Snipstead also spoke at 2 o'clock on the topic "The AFLC — An Update on Mission." A reception followed in the fellowship hall.

CAMP . . .

Thief River Falls-25

Verndale-1

Viking-3

Wadena-1

Willmar-2

North Dakota

Binford-5

Bismarck-6

Brinsmade-2

Buffalo-4

Edinburg-1

Edmore-2

Fargo-3

Finley-1

Grafton-1

Grand Forks-2

Hampden-4

Leeds-13

McVile-7

Minot-4

Sheyenne-2

Towner-1

Michigan

Ishpeming-1

California

Lompoc-3

Saskatchewan

Beaubier-2

Lake Alma-9

Grand Total-164

Statistics of Children and Youth

Under 4 years-13

Ages 4-11-32

Ages 12-19-16

Total-61 (included in grand camp total)

AFLBS opened September 10

On Sept. 10 a new school year began at Association Free Lutheran Bible School. After a brief orientation time, 77 students registered for classes — 52 in the junior class and 25 seniors. How good it is to see nearly 80 young people seeking first the kingdom of God and being sensitive to the Word as it is being taught in class.

Joining the 52 new students on campus are several new members of the faculty and staff. They include Pastor Donald Greven, acting dean and teacher; Janell Kneeland, secretary; Pastor Ralph Tjelta, teacher; Jean Swanson, dean of women; Mrs. Marsha Johnson, student accounts; and Mrs. Lucy Pfaffendorf, assistant cook.

Please remember to pray for our Bible School students and staff, and especially the new students and staff members as they adjust to new surroundings.

—Pastor Greven

In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he held membership.

WASHINGTON

Everett

Mr. Olaf Haugen, 80, Sept. 16, Calvary

Too many church members are STARCHED and IRONED but not WASHED.

—Vance Havner

Special Prayer Need: AFLC evangelist-youth worker, Pastor Kenneth Pentti has been ill and has cancelled recent evangelism meetings. His illness now is diagnosed as leukemia. Let us pray for Pastor Pentti, his wife, Dorothy, and children. May God be pleased to raise him up to continue to minister among us.

Politics and Religion Lines Not Separate, Says Scholar

New York — (LC) — The attempt to silence clergy on politics or politicians on matters of faith is fundamentally at odds with the U.S. Constitution and its underlying principles, according to a Harvard law professor.

Laurence H. Tribe told a conference on "Government Intervention in Religious Affairs," Sept. 12-14, that religion and politics can be joined together as matters of "spheres of belief and action" but should be separated as "spheres of power and authority."

Tribe referred to several cases where the Supreme Court did not set firm boundaries between the state and organized religion: it said clergy may serve in the state legislature (a 1978 Tennessee case), religious groups may organize on a publicly-supported college campus (a more recent Missouri case) and he thinks the Supreme Court will rule favorably on the Williamsport, Pa., case on "equal access" for voluntary religious groups in public schools.

Tribe, who has represented a number of controversial clients (including the Unification Church and its leader, the Rev. Sun Myung Moon) in civil liberties, said the religion-politics mix becomes dangerous when one group attempts to assert its authority over the other. He said the 1963 school prayer decision by the Supreme Court was right because official school prayer, no matter how it would be conducted, invokes "the authority of religion to prop up . . . the authority of the state."

Tribe was among more than 20 speakers at the second such conference focusing on so-called church-state issues and sponsored by the National Council of Churches, Lutheran Council in the USA, The U.S. Catholic Conference, the National Association of Evangelicals, Synagogue Council of America and the Southern Baptist Convention.

Many of the papers were academic in nature, and most expressed a similar concern: that there has been a dramatic increase over the last 10

years in government intervention in religious affairs. Participants generally viewed these trends as alarming with one attorney saying that in the United States today there exists "a slender thread of religious freedom" that is "not built upon a rock."

Dean Lewis, a Presbyterian Church (USA) official who chairs a National Council of Churches' committee dealing with religious liberties, noted more than a dozen areas where there was increasing government interference with religion.

According to Lewis, those included: regulation of fund-raising activities by religious bodies, monitoring of agencies related to religious institutions (such as social service agencies), laws on curriculum content and teacher qualifications for religious schools (particularly the newer phenomenon of fundamentalist Christian schools) and the subpoenaing of ecclesiastical records in civil suits.

Lewis said the "variety and quality" of those actions suggest "a society indifferent to the unique status awarded to religion in the founding documents of this nation."

Some of the 125 participants noted that traditionally Roman Catholics, Mormons and Jehovah's Witnesses seemed to have been most at odds with the state. More recently, many of the legal cases involving religious groups seemed to be directed against newer religious movements, such as the Church of Scientology and the Unification Church, or against avowedly Christian groups more on the fringe of society, such as the Worldwide Church of God.

"From a review of the last decade's cases, what does appear to be new is that the instances of government intervention affect for the first time the mainstream Protestant establishment," said Carl H. Esbeck of the University of Missouri at Columbia. "It is no longer minority sect versus state. Now all religious groups including traditional churches are finding a state increasingly uninformed, indeed, insensitive, to the unique na-

ture and role of church and parachurch agencies."

Yet the spectre of the national religion-politics debate remained a mostly unheard but important consideration for the participants.

Tribe, who originally planned to discuss "Toward a New Theory of the Religion Clauses," changed his topic to religion in politics in response to the mounting attention the topic is receiving, particularly in the presidential campaign.

Tribe, indirectly referring to the Republican convention in Dallas and President Reagan, said there is currently a "presumptuous piety" that attempts to put "religion on a pedestal," while it snuffs religions' "spiritual vitality" by a combination of "negligence and design."

He referred to John F. Kennedy's speech to the Houston Ministerial Association in the 1960 presidential election when he defended himself against the accusation that as a Catholic he would be unable to separate his policies from those of the church.

"I believe," Tribe quoted Kennedy as saying, "in an America that is officially neither Catholic, Protestant nor Jewish, where no religious body seeks to impose its will upon the general populous, and where religious liberty is so indivisible that an act against one church is treated as an act against all."

Tribe found some positive aspects to the recent speech by Sen. Edward Kennedy, D-Mass., in which he defended the right of all clergy to address moral, religious and political issues. But Tribe, who is Jewish, said Kennedy might have been inconsistent when he made a distinction between matters of private choice (abortion or prayer) and public policy (nuclear arms).

"There is a logical line of separation of private morality and public policy, and it is between the rule of government and of individual rights," Tribe quoted Edward Kennedy as saying.

Tribe said he sees no problem with

◇

TRIBULATIONS . . .

for those dark hours of tribulation which brought us nearer to our God and Savior.

And we must bear in mind that we are saved by grace. What does it matter then, if we do suffer a little? Did not Jesus suffer much for us? And He passed victorious through it all. Are you sorrowful? Jesus has comfort for you. Are you poor and needy? Jesus was once poor as the poorest, although from eternity He owned heaven and earth. He has promised to supply your daily needs, and that is all that you require. Have you worries and anxieties? Jesus can help you.

None of us has suffered as Jesus suffered. The way led through tribulations to glory. That is the way God always leads His children — through trial and tribulation to salvation with Him.

Soon the last conflict will be won, the last tear-drop shed, and then — eternal salvation! Let us therefore forget what lies behind of pain and of sorrow, and reach out for that which lies before us, striving for the prize — eternal life. Soon we are at the journey's end. A few more steps and we are at home with God.

"Help us through good and ill report,
Our daily cross to bear,
Like Thee to do our Father's will,
Our brethren's grief to share."

— Rev. Søren Dahl
Courtesy, Tract Mission

POLITICS . . .

an individual or group seeking to change a law because it is against a firmly held religious principle.

"Now when someone's theology teaches . . . that the collective allocation of choice over an unborn life, for example, to the mother, is sinful it is unclear to me how that individual can avoid expressing that religious conviction, and can avoid advocating a Constitutional amendment in accord with it," said Tribe.

But he urged "counsels of prudence" and "self-restraint" on such issues because "if religious differences grow too central in our political life, they may too easily degenerate into religious wars."

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

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WHO'LL GET YOUR PROPERTY?

Who'll get your property, dear soul,
When you no longer have control?
Will it be left for worldly kin,
To send them deeper into sin?
Will sons and daughters law it out,
Or with each other fuss and pout?
Because they don't and won't agree
Just what the share of each shall be?
Will someone drink it all away,
As sometimes happens, let me say?
Will it be spent, when you have died,
To gratify a lot of pride?
Will those for whom you've saved it up,
Expend it just to fill life's cup
With pleasures that will curse and blight.
And send them down to hell's black night?
Who'll get your business, or your land,
And cash, perhaps, you have on hand?
Who'll get the means that you have saved,
For which you've sacrificed and slaved?
You'd better seek God's holy will,
Before you grow quite weak and ill,
As to the way your means should go
When you are through with earth below.

—Walter E. Isenhour

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

"Do your givin' while you are livin'," then you'll be knowin' where its goin'. Invest in something that is going to Heaven. —Matt. 6:19-20; 1 Tim. 6:17-19.

—Submitted